

*The Latter-Day Saints'*

# MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH  
UNTO THE CHURCHES.—*Rev. ii. 7.*

No. 5.—Vol. XVI.

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Price One Penny.

## GOING HOME TO ZION.

The season for the gathering of the Saints home to Zion has now set in. Hundreds are bidding adieu to their friends, relations, and acquaintances, and to the country of their birth. The step which such Saints are now taking is one of the most important in the course of their mortal lives, for the period of emigration from his native land forms an epoch in the history of a Saint, and the spirit in which the journey is performed influences most unmistakably his future career.

It is a fact that hundreds who have in years gone by emigrated for the land of Zion, have never made their appearance at the head quarters of the Church. Some have scarcely been heard of after their landing in America; others have stopped short on the way, being too much engrossed in attending to fading riches; while others still have become offended at something or other, and have turned back their faces to the starting-place, bringing with them little else than evil reports.

Now it is grievous to see men and women obey the first principles of the Gospel, combat the prejudice of their friends and acquaintances, exert themselves commendably to preach the truth to others, brave the scoffs of reputedly pious Christians, sacrifice worldly prospects and property in order to gather, journey a few thousand miles towards Zion, and, after all, stop short of the goal, and turn back to the beggarly elements of the world. Seldom do such Saints regain the vigour and freshness of spirit which once charac-

terized them, indeed it is doubtful whether they can ever reach that position which they would have attained had they not fallen back, for in watching their subsequent career one is forcibly reminded of the Saviour's words—"No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." Doubtless, when the judgments of God are abroad in the earth, these weak-faithed Saints, if their minds are not altogether seared, feel keenly the effects of their want of perseverance.

It is frequently said that prevention is better than cure. This is true in respect to the falling away of emigrating Saints. The first thing to look at in order to prevent falling away is the starting-point—What is the object of gathering? The next thing to be considered is—What is the expectation in the accomplishing of the gathering? Upon these two points depends, in a great degree, the question of endurance to the end of the journey. If a right foundation be laid at the starting-point, it will be easier to continue right, and consequently the probability of failure or backing out will be less. For the welfare of those who are now engaged in gathering, a few brief reflections on the matter may, perhaps, be offered with propriety.

*What is the object of gathering?*—It is essential that every Saint who emigrates should have clear and distinct views of the proper object of the gathering. If he has not, it will be far better for him to stay in his own land until he have, and he will then be less liable to disappointment.

There are, perhaps, some who gather for the sole purpose of acquiring an easy competence, or the riches of this world. Now it is not to be denied that in America the chances for a man obtaining competence or riches are greater than in England, especially for a poor man, yet it is a most unmistakable truth that any one professing to be a Saint, who emigrates with the sole object of bettering his temporal condition, had much better stay in his native place, for if he set out for Zion he will most assuredly meet with disappointment somewhere. Every man and every woman who starts with the idea that the gathering is for temporal blessing only, will inevitably become dissatisfied, and be numbered with the murmurers and complainers, who are not of the blood of Ephraim. And it behoves every one to search well his own heart, and be certain that temporal welfare is not the only nor the principal object he has in view in gathering.

The true object of the gathering is to build up the Kingdom of God, that the honest in heart, living and dead, may be redeemed, and righteousness and immortality prevail upon the earth. This great work cannot be accomplished by gaining this world's riches, but by an unflinching obedience to the commands and precepts of the Almighty, yea, by living by every word that proceeds from the mouth of God, through His servants the Prophets, or in any way He may see fit to communicate. Every Saint that emigrates should go with this object, or it will be loss to him. When this object is faithfully kept in view, the reward is certain, for, says Jehovah, "Them that honour me, I will honour." As God has set His hand to gather Israel from every nation and kindred and tongue and people, it is not to be supposed that He will trifle with hypocrites—they may expect the mask of hypocrisy to be torn from them, and their true character to be exposed in the light of day, to be seen and read of all men. After having winked at the ignorance and folly of men for centuries, and now again having sent the Gospel of salvation to the earth, as a final testimony and warning, it is not to be expected that He will trifle with men, or permit them unchecked to put on the Gospel as a cloak for their selfishness. With a high hand and an outstretched arm, and with judgments poured out, will the Almighty ge-

ther His people Israel in these last days, therefore is it necessary that all should be careful how they engage in the gathering; their hands should be clean, and their hearts pure, for it is written that it will yet be difficult, yea impossible, for any to go up to Zion except they be upright in heart. It is well to make this the first consideration in gathering, and it will be so with the man who knows the work is true, and who is honest.

*What is the expectation in the accomplishing of the gathering?*—It may be said that some do start from their native land in a right spirit, and with a desire to gather to the head quarters of the Church to build up the kingdom, yet do not arrive there, and do not retain the good spirit they had when they started, nor the desire for pressing up to Zion. This may be very true. But why do any emigrating Saints lose the good spirit and their desires to build up Zion, and stop short of accomplishing their journey? Because their expectations concerning the occurrences of the journey are not realized, and the weakness of the flesh, and very probably a neglect of watching and prayer, finish the downfall which non-realized anticipations originally induced.

Now it must be evident to every one, upon the least reflection, that a journey of eight thousand miles on land and water cannot be accomplished, by the poor, especially, without much inconvenience and privation being encountered. Those who are accustomed to frequent travelling would experience this; much more liable, then, would be those persons who never travelled twenty miles from their chimney corner, to meet with circumstances of a very different character to any they had ever before been acquainted with, and which might be calculated to ruffle their temper, and disturb their peace of mind.

On arrival at Liverpool, a Saint inexperienced in travelling might imagine inconvenience to be crowding upon him; he would most certainly think so by the time he was quartered on board his vessel. It should never be forgotten that there are *sharpers* in Liverpool, as well as in other large towns, and that the *frands* practised upon emigrants are innumerable. Here it is well for an emigrant to look out for himself, that he is not taken advantage of by strangers. It is impossible to describe all the methods that are pursued to impose upon the unsuspecting

and inexperienced. The best protective is prudence and wariness—not to trust to an unknown somebody who is very officious, and seems wonderfully obliging, but who in the end contrives, either in one way or another, to be paid liberally for all he does.

But supposing a Saint gets snugly embarked on his vessel, without any special, unexpected inconvenience, he will then find that watchfulness, a prayerful disposition, and a good store of faith and patience, are indispensably necessary to his making a comfortable voyage. A little thought will convince any one that when several hundred people, having different habits, tastes, and dispositions, are suddenly brought from various parts of the country to live together in one large room between the decks of a ship, there to eat, drink, sleep, and perform many other duties and necessities of life—a little thought will convince any one that many inconveniences will arise, and that when watchfulness, patience, and forbearance are not liberally exercised, much unpleasantness will result. Then may come a storm, sea-sickness, and consequent temporary disability to some, which will not mend the matter. But when a company come together, and all are fully determined to make the best of everything, and to bear with each other's weaknesses, then the voyage may prove a very pleasant one—in short, a pleasure trip.

On ship-board, and, indeed, in all the journey, tattling, or talking too liberally of the brethren or sisters, should be guarded against most strictly, because the deck of a ship is a small place, and a word, though whispered as a secret, is likely to quickly run over the whole vessel, and then hard feeling, or something worse, is sure to ensue.

At New Orleans, apostates may be met with, but in St. Louis and vicinity, they are far more numerous. With oily speech and fair address do these persons insinuate themselves into the good graces of those who are weak in the faith, and then things previously undreamed of are unfolded, as solid facts, to the ears of the astonished Saints. Truth there may be in these things, but it is truth adulterated, highly coloured, and highly seasoned; the whole is not genuine. Satan and his emissaries know a little of the power and value of truth, and consequently they use a degree of it in order to accomplish their purposes more

surely, and with greater facility. But the Saint who is humble, faithful, prayerful, and persevering, will have the small still whisperings of the Holy Spirit to enlighten his mind, and to direct him in the path he ought to pursue. And first and foremost let him suspect any person or influence that diverts his mind, in the least degree, from the true object of the gathering, or turns aside his face from Zion. He may hear of things of which he did not expect to hear, he may see things which he did not anticipate seeing, but still his watchword should be—To the mountains! and to honor it every nerve should be strained, every available means put in requisition, and every enticing hindrance resisted. John Bunyan, in his own quaint and forcible manner depicts the almost ceaseless opposition, now alluring, and anon fierce and formidable, to which his Pilgrim was subjected ere he reached the heavenly city. Now if a Saint can go up to Zion without being tempted and tried, in a greater or less degree, I do not see rightly in the matter. I do not expect such a thing, because Satan does not like to see the people of God assembling for the day of decision, and it is contrary to reason to suppose that his Satanic majesty will not do all in his power to prevent their assembling. It appears to me that an emigrating Saint should keep his face set as a flint Zionward, his eye should be fixed unflinchingly upon the end of his journey, he should press forward through good and evil report, turning neither to the right hand nor to the left until he sit down with Brigham, and Heber, and Willard, and the general assembly of the Saints, in the kingdom of God. When a Saint starts for Zion, his business is to get there. To accomplish this, everything should be made to succumb, and to render aid. Nothing, but counsel from the proper source, should be permitted to change the determination of the soul. Were this more generally the case, would there be any falling back? If I were to give my decision upon this point, I think it would be in the negative. When a Saint starts for Zion, let him make it the object of his life to get there. This will prove his faith to be similar to that of Habakkuk, who said—"Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall



be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation. The Lord God is my strength, and he will make my feet like hinds' feet, and he will make me to walk upon mine high places."

One may say—"But I actually saw, with mine own eyes, actions by some of the Saints on ship-board which were any thing but creditable, and when I arrived at St. Louis my eyes were opened, for there men who professed 'Mormonism' could drink, and swear, and conduct themselves in a manner shameful to see." Very likely, but have you forgotten that the Gospel net gathers fish both good and bad, and that even when the Bridegroom comes, the kingdom of God will consist of half wise persons with their lamps properly trimmed, and half foolish with no oil in their lamps? The failings of others should stimulate you to greater watchfulness and diligence, and their downfall should only point out to you the stumblingblock over which they fell, that you may be prepared to avoid it, and miss a fate similar to theirs. Salvation is a personal concern, and the weaknesses and short comings of others should never prevent any man from working out his own salvation, nor be urged as an excuse for faltering in duty, or turning out of the straight and narrow road to celestial exaltation and happiness. The commandment in these last days is as personal as in ancient days—"Save yourselves from this untoward generation."

An emigrating Saint may be disappointed in the treatment he receives from his acquaintances. Do not expect too much from them. Start prepared to go

to Zion as though you had no acquaintances with you, and expected to meet none on the way, nor even at the end of the journey. Go in self reliance, knowing that God is your stay; and then any assistance your friends may give you will be the more welcome. If you have friends in Liverpool, New Orleans, or St. Louis, do not expect too much from them, be prepared to help yourself, and then if your expectations are not realized, the non-realization may not be of the most disagreeable character. All the emigration passes through the places named, and through Liverpool and St. Louis pass many of the Elders on missions, consequently it will be readily seen that those Saints who reside at these places may have more friends call upon them than can be made comfortable, though the most laudable desire may exist to make them comfortable, and the best feelings may be filling the breasts of the visited. Jesus Christ fed five thousand people with five loaves and two fishes, but your friends in Liverpool or St. Louis, who have a small stewardship, may not have sufficient faith, even when joined with yours, to provide as they might wish for their friends. A little consideration in these particulars may avert much unpleasantness and disappointment.

In short, he who wishes to go up to Zion, should start for the sole purpose of building up the kingdom of God, should not expect too much help from others on the way, should shut his ears to the tales of evil designing men, and should give no rest to his soul until he reach the mountains of Zion. When there, he will meet with those who are amply qualified to give him further counsel.

JOHN JAKUES.

## A DIALOGUE BETWEEN MARTHA AND ELIZABETH.

BY ELIZA WILLIAMS.

### PART FIRST.

*Martha.* Well, Elizabeth, I am glad to see you. I hope you are well.

*Elizabeth.* I am very well, Martha, thank you. I am glad I have met with you, for I should like to know the result of our last conversation. I hope you are ready to become a Saint.

*M.* I have thought a good deal about it, and I think I am like Agrippa of old—almost persuaded to be a Christian.

*E.* I am glad to hear it, though I hope you will not be like Agrippa long, for it is probable that he never obeyed the Gospel, never having been quite persuaded. But tell me, Martha, what



difficulties beset your path now, and I will do all I can to enable you to overcome them.

*M.* Thank you, I will. In the first place, I cannot conceive of a God having body, parts, and passions; neither what is meant by baptism for the dead; nor can I understand your reasons for gathering. If you can throw any light upon these principles, I shall be glad. After our last conversation I went home, and, as you desired, I searched the Scriptures. I have to confess that according to them baptism is necessary for our salvation.

*E.* I will do all I can, Martha, and I hope, by the blessing of Almighty God, to be enabled to convince you of the truth of the principles you have mentioned. But I may say that before I obeyed the Gospel I was like you, I wondered and puzzled about many things which I could not then understand. But when I became obedient, and had the Holy Ghost conferred upon me by the laying on of the hands of the Elders of the Church, all things became plain to my understanding. O, I do wish I could persuade you to go and do likewise.

*M.* No, Elizabeth, I would rather hear a little more before I join your Church.

*E.* Very good. In the first place, you say you cannot conceive of a God having a body, parts, and passions. It is difficult, I allow, to receive at once a doctrine so decidedly opposite to what we have been taught from our earliest infancy, though I wonder how any one can believe in any other God, when the Bible speaks so plainly upon the subject.

*M.* Stop, Elizabeth, the Bible speak upon the subject! No, no! you are carrying the matter rather too far now.

*E.* We shall see. In Gen. i. 26, you read, "And God said, Let us make man in our image, after our likeness." Now, I think that sufficient evidence to show that God has a body.

*M.* But, Elizabeth, do you not think it means the spirit, and not the body, was in the image of God?

*E.* Certainly not, for in Hebrews i. 3, speaking of Jesus, it says, "Who, being the brightness of his [God's] glory, and the express image of his person." Now, if such be the case, and if man also was created in the image of God, it follows of necessity that God has a body, for when our Saviour was upon

the earth, he took upon him our nature, and was in all things like unto his brethren; and the record declares that his body received a resurrection from the dead, and that he, with his body, ascended into the heavens. Therefore, he having a body, and that too in the express image of the Father's person, the Father must have a body also. Add to this the fact, that many of the old Prophets bear witness to having seen and conversed with God. In Gen. xviii., we have an account of His appearing to Abraham, who, perhaps, thought at first, that the individuals who were approaching him were men. It appears, however, from the 17th verse, that the Lord was there—"And the Lord said, Shall I withhold from Abraham the thing which I do?" The 32nd chap. says, that Jacob wrestled with a man. In the 30th verse, however, we find that though possessing a body, it was not a man but God—"I have seen God face to face." It is evident, then, that God has a body. Jacob, having both seen and felt Him, could not have been deceived. Moses, also, and others, both saw and talked with Him. So we are not left to the testimony of one man alone. Reason, also, should teach us that God has a body. How can it be possible that the God worshipped by the different sects of Christendom is the God of the Bible, who is "the same yesterday, to-day, and forever," even a God possessing a body. When I hear men talk of seeing God *face to face*, and casting their crowns at His feet, I cannot resist a smile at their inconsistencies. If God be as they represent Him, without body or parts, filling the heavens and the earth, and without form, He cannot have a face to be seen, nor feet at which their crowns will be cast. Again, they sometimes say He sits upon His throne, and Jesus on His right hand, yet with the next breath tradition assumes its sway over them, and the Father and Son are one person, and have not a body between them. Strange doctrine. I wonder how any one having common sense can believe it, being, as it is, a mass of confusion, and the height of absurdity.

*M.* Well, there seems to be reason in what you say. But you said that God had passions.

*E.* So he has. Does it not say in Psalm vii. 1, "God is angry with the wicked every day;" in Isaiah xii. 1, "Though thou wast angry with me, &c.;" in Proverbs vi. 16, "These six things doth the Lord

*hate*;" in Isaiah lxi. 8, "I the Lord love judgment, I *hate* robbery for burnt offering;" In Zechariah viii. 17, it speaks of things hated by the Lord. Mention is made in many other passages, of the Lord being angry, and hating different sins. In Proverbs viii. 17, it reads, "I love them that love me;" in Jeremiah xxxi. 3, "I have loved thee with an everlasting love;" in John xiv. 21, 23, "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him. And we will come unto him and make our abode with him." Now every one knows that love and hatred are the strongest passions, and according to the passages quoted, God is subject to them both. I think I need say no more upon this subject, Martha.

*M.* Well, I have read all these passages before, but I never saw them in this light. Why, it is as plain as possible!

*E.* Of course it is. You see we teach correct principles. Now for a few words about "baptism for the dead." I do not pretend to know much about this principle, but the little I do now I shall communicate to you. In 1 Peter iii., we are told that Jesus, being put to death in the flesh, was quickened by the spirit, by which he went to preach to spirits in prison, who had been disobedient in the days of Noah. Now I think this goes far to show that there is salvation after death.

*M.* Salvation after death! Why, I never heard of such a doctrine.

*E.* Perhaps not, still it must be so. Where would be the propriety of preaching salvation if there were no possibility of obtaining the same. But when the prophecy strikes our mind, that it was part of the mission of Jesus to preach deliverance to the captive, and the opening of the prisons to them who are bound; and that he came not to destroy the Prophets, but to fulfil; we are constrained to come to the conclusion that Peter spoke the truth, and that those who have not had the privilege of hearing the Gospel on the earth, shall have it in the spirit world, that they may be judged according to men in the flesh.

*M.* Well, but you say none can be saved without baptism. How then can the dead be baptized?

*E.* We are building a temple to the name of the Lord, in the valleys of the Rocky Mountains, in which we can attend to

the ordinances on account of our dead, and thus become, as the Prophet has said, Saviours upon Mount Zion. This doctrine must not only have been known but practised in the Apostolic age, hence we find Paul saying, 1 Cor. xv. 29, "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?"

*M.* Is that in the Bible, Elizabeth? Let me look for myself, and then I can believe it.

*E.* There it is. Look.

*M.* Well, so it is. How foolish I must have been not to have seen before, what is so plain.

*E.* Yes, Martha, and if a great many more would read their Bibles a little more carefully than they do, they would find many things they do not anticipate. But have I answered that question sufficiently for you?

*M.* Yes, thank you. If you go on like this, you will soon persuade me to join you.

*E.* That's just what I want. Now for a few words about the gathering. This is no new principle, but is a characteristic of all God's dispensations of mercy to man, and in the last days He has, through the principle of revelation, commanded us to gather from the midst of a people who delight to do evil, and walk after the imagination of their own hearts, to that place which He has consecrated and set apart for the express purpose, a place where we can be taught more perfectly the way of life and salvation, and also escape the judgments to be poured out on those who have filled the earth with their abominations, and will not repent, and obey the Gospel. Besides, our full salvation is impossible while we are in the midst of this generation, but by gathering to Zion, we shall be privileged, inasmuch as we are faithful, to receive all the blessings promised to those who walk uprightly before Him. It is, then, the dearest wish of every Saint to be gathered to that place, where we can do the will of God on earth as it is done in the heavens. In olden times when the Lord had a people on the earth, they were a separate people, and continued as such as long as they did right. When they failed, and rebelled, breaking the righteous laws of God, the greatest curse that could befall them was that they should be scattered and dispersed

to the four quarters of the earth. You, perhaps, now see the propriety and necessity of gathering together. But there is a reason I had almost forgotten, which is this, I have spoken a little concerning the baptism for the dead, for the salvation of our ancestors. Zion is the place where this ordinance must be attended to. This is a reason which has its influence on the mind of every Saint.

*M.* Well, you have brought many excellent reasons for your leaving your homes, though you must allow that home has its joys and comforts. What can compensate for the loss of friends? Here we are surrounded by our parents, our brothers and sisters, and all those with whom we have been associated from our earliest infancy, with whom "our merry childhood loved to roam." O, Elizabeth! Home is sweet, but you said the salvation of our ancestors depended upon gathering, how is that?

*E.* Why, as the Temple of the Lord is the appointed place where we can attend to the ordinance of baptism for them, we must gather to the consecrated spot. As to home, I know it has its charms; and though I were called to wander to the ends of the earth, I should never forget the home of my childhood. No, Martha, there are too many associations connected with it, ever to be forgotten; it is there our infancy has been passed; it is there our youth has been spent; it is there we have expanded into maturity; it is there we have enjoyed many happy hours with those who have "put off this mortality," and passed behind the veil. And it is the hope of renewing the ties of friendship dissolved by death's ruthless hand, that causes us to leave our homes for the distant West, that we may attend to the ordinances of the Lord's house for them, and so bring them up in the morning of the resurrection. What are the ties of nature or affection compared to the commands of God, and the eternal salvation of our body and spirit? Shall we not give up everything, be it ever so dear, at the command of Jehovah? Is it not better to sacrifice these things to obtain eternal happiness and celestial glory, than to enjoy the pleasures of sin for a season, and be cast from the presence of God? Our Saviour has said in Rev. xviii. 4, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." And in

2 Cor. vi. 17, it reads, "Wherefore come out from among them, and be ye separate, and touch not the unclean thing; and I will receive you, And I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord God Almighty." And in different parts of the Bible we read of Zion being established in the last days. In Isaiah ii. we read, "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, &c." And in Zechariah ii., and Jeremiah xxxi., it speaks of the restoration of the Gospel, and the establishment of Zion on the tops of the mountains. Indeed, most of the old Prophets speak of it, so that it is no new thing. Do you yet see the necessity of our being gathered together?

*M.* Well, I must confess your arguments are plausible, but it seems so hard to give up all our friends, to leave this land of freedom, and go to a land of strangers; for we do not know what they are, only as we are told by those who come from there.

*E.* Well, and who is so well calculated to know all about it? Just get the Spirit of the Lord upon you, and you will know they speak the truth. As to not leaving our home, Jesus said, "He that loveth father, or mother, more than me, is not worthy of me." So say I. Then the friends of Babylon, what are they to the friends of Zion! There you will find friends who will stand by you in affliction, and in the hour of adversity will not desert you! no, they are friends indeed. Yet do not think we have no love for our friends here, for we have, and would gladly take them along with us. Still we rejoice in leaving our homes and going to Great Salt Lake Valley, for we know that the society of the Prophets and Saints of God is far better than all the comforts, pleasures, and friends of Babylon. O, Martha, let me beg of you, in the name of Jesus, to obey his Gospel, and you shall know of these things for yourself. Never mind the loss of friends or your good name, never mind being persecuted, for so were the Saints of old. And what about the frown of the world, if we gain the approbation of God and His servants!

*M.* Well, you have shown me things in such a different light to what I have ever seen before, and so plain also, that I really do not know what to say, but



I will think about it. Pray for me, that you again soon. Till then, good bye.  
 I may be guided in the right path. I E. Good bye.  
 must leave you now, but I will see

(To be concluded in our next.)

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## The Latter-day Saints' Millennial Star.

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SATURDAY, FEBRUARY 4, 1854.

**THE GATHERING.**—The article in our present Number, from the pen of Elder Jaques, is worthy the careful perusal of every emigrating Saint, and every faithful one, we are confident, can profit by it. The principles, counsel, and instruction which it contains are well adapted to the wants of those who journey Zionward; and, if remembered and wisely acted upon, they will prove a source of consolation and happiness to the weary pilgrim; but should they be disregarded by any, lamentable indeed must be their condition.

The experience of those who have faltered by the way should suffice for others. The unsettled and unhappy state of mind with which they are troubled, universally deprives them of future spiritual enjoyments. Their folly is made manifest to all those who know the truth, for they themselves publish their ignorance, or disregard of truth, by the course they take. Those who turn back, evidently deny the faith they once advocated, and they can no more have fellowship for those with whom they have before spent their happiest days; they become outcasts to religious society, for when they fain would, they find themselves unable to, draw a veil over the past, and reproach cleaves to them as a legitimate inheritance.

If Saints *know* that it is the will and commandment of God for them to gather, and that His kingdom cannot be built up without it, they can never find anything upon the sea, in New Orleans, St. Louis, or upon the plains, that can make them know otherwise. If Saints have obeyed the Gospel, and *know* that the principles thereof are true, the flattery of all the apostates on earth cannot make them know to the contrary; and when a Saint starts for the gathering place of God's people, and turns round and comes back because he has heard or seen something bad, it proves that he has never known the truth, or if ever known by him, that he has committed some folly or wickedness by which he has lost that knowledge. The conclusion, therefore, is readily drawn by all who know him, that he is either a wicked person, or has never known the truth of his profession; and in either case, that he is not worthy the confidence of upright men.

Saints should learn to discriminate between principle or truth, and the conduct of men; they should be governed by the former, and not by the latter. When truth comes within the reach of men, they must answer for the use they make of it, but no man is answerable for the practices and conduct of his neighbour or brother, when they are such as he cannot adopt or control. True principle should never be sacrificed by any soul that possesses it, though the conduct of even professed Saints may be disapproved. Any portion of truth, when once sacrificed, like the beast offered upon the altar, becomes dead and without virtue to the individual by whom it is sacrificed, betrayed, and dishonoured; and its power and virtue will never return to that person until a full atonement is made. Jesus once said—"I am the truth, the way, and the life;" and when a man will suffer either the conduct of his brethren, the

hatred of men, or aught that earth and hell can do, to cause him to deny and sacrifice the truth, he would just as soon betray and crucify the Saviour, who is the author of truth to men, were it in his power. Such is the real character of those who become lost by the way, who turn to the right or the left, and walk in crooked paths.

All Saints who gather home to Zion, should seek every day to become more and more grounded in the truth and knowledge of God, as the only sure foundation upon which they can stand. This foundation is eternal, and will remain unshaken though half the Church should apostatize and go to the devil. Those who are sufficiently wise to see and understand the folly of others, should only be the more diligent to pursue the path of righteousness, and shun the evil they behold in the lives of others. Let this be the determination of all the gathering Saints, and those also who are scattered abroad; then shall the salvation of God be round about His people as a wall of fire to save and purify.

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HOME INTELLIGENCE—*Land's End Conference*.—Exeter, Jan. 17.—Elder Joseph Hall writes. Elder J. D. Ross and he had been preaching in Exeter, and quite a lively interest was raised, opposition being very brisk, indeed the intention of some was to prevent the Elders preaching in the city, if possible; to effect this, application was to be made to the mayor. The press, of course, was employed in retailing, and commenting upon, the "immoralities" and "blasphemies" of "Mormonism." We say, success to the Truth, that the honest in heart may rejoice.

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FOREIGN INTELLIGENCE—*Calcutta*.—Dec. 3, Elder N. V. Jones writes. The distribution of tracts had been carried on, but with little success, most of the people rejecting them, especially after the first reading. Elder Jones was delivering a course of lectures, with good success—the audiences being more numerous than ever before, and a general interest being awakened. Many appeared to be believing. Three had been added by baptism in Calcutta, since Elder Jones's last letter to us. Elders Leonard and Musser were expecting to leave Calcutta, about the middle of December, for Siam. Elders Woolley and Fotheringham were in the upper provinces, where they had been for some time; they had not met with much success.

In Rangoon the work appeared to be onward, some baptisms were taking place, and several persons were believing.

*Bombay*.—Dec. 14, Elder Hugh Findlay writes. He forwards an order for books. Nothing of particular interest was occurring. The work seemed to be moving slowly. Elders West and Dewey had not been able to embark for Siam.

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PORTRAITS—*The First Presidency and the Twelve Apostles*.—Having disposed of the greater part of the first edition of the Plate of Portraits of the First Presidency and the Twelve Apostles, a second and cheap edition will soon be ready. Price 5s.

An edition that would render the work available to the Saints generally has been much desired, and the importance of every family possessing one seems to be appreciated, and will be more and more so, as the individuals represented by it shall be called away from earth. Then it will be esteemed and sought after with an untold degree of interest by the many thousands of Saints, by whom these men will be beloved for their labours, and many of whom may have desired to see them in the flesh but were not permitted.

Those families who are emigrating, would do well to supply themselves before leaving the country, as they may not have another opportunity of obtaining them without much difficulty.

A few superior copies are yet to be had.

*S. W. Richards.*—The Portrait of S. W. Richards, at the request of many, will soon be published. Price retail; India proofs, 1s. 6d.; Quarto 1s.; Octavo, suitable for binding with Vol. xv. of the *Star*, 4d. each.

Orders from our agents, for these plates, shall receive attention as early as they are ready.

**THE LAST VESSEL.**—In answer to many inquiries, the Saints are informed that we purpose sending out the last vessel that we shall charter this season as near the First day of March as possible, and all who purpose emigrating should be ready to embark by that time. Should there, however, be any not prepared to leave so early, we shall make the best arrangements possible for them in other vessels, though they would necessarily be subject to the unpleasantness of being mixed with other emigrants, and without that organization which is so essential to the comfort and happiness of Saints.

**APPOINTMENTS.**—Elder Jesse B. Martin is appointed to labour under the direction of Elder John S. Fullmer, Pastor of the Manchester, Liverpool, and Preston Conferences.

Elder Israel Evans is appointed to labour under the direction of Elder Israel Barlow, Pastor of the Birmingham and Warwickshire Conferences.

Elder George W. Thurston is appointed to labour under the direction of Elder J. G. Willie, Pastor of the Southampton and Dorsetshire Conferences.

Elder Richard Cook is released from his late appointment, and has our approbation in returning to his family, on account of his health.

S. W. RICHARDS, President,  
DANIEL SPENCER, Counsellor.

## THE LAYING ON OF HANDS.

BY ELDER JOSEPH HALL.

The laying on of hands is as little understood in the world, but as much ridiculed as many other doctrines taught and practised by the Latter-day Saints, yet the principle and the practice of this doctrine are as ancient as those of any other doctrine of which we have any account, either in the Old or New Testament. The doctrine was well understood by the Prophets and the Patriarchs, and by the Apostles of Jesus Christ. It was practised by them for blessing, healing the sick, conferring on men the Gift of the Holy Ghost, and ordaining them to the Priesthood. Surely "darkness has covered the earth, and gross darkness the mind of the people," that they cannot see, or else they have closed up their minds that they will not see, these principles of truth. Hence I may be pardoned for offering a few remarks upon the subject, although the Elders of the Church are preaching it Sabbath after Sabbath.

If we commence the investigation of

the subject with the Patriarchs, we turn to Gen. xlviii. Here we find the old man Jacob blessing his two grand-sons—Ephraim and Manasseh. He conferred upon them the name of his fathers, Abraham and Isaac, also his own name, and conferred upon them one of the greatest blessings that righteous men ever desire—posterity. "Let them grow into a multitude in the midst of the earth," said the old man. Query—Was Jacob a Prophet of the Lord? Did he speak by the inspiration of the Holy Spirit? Would his predictions be ratified in the heavens? And if so, may we not naturally expect them to be fulfilled? All Bible believers will answer in the affirmative to these questions.

How did Jacob confer these blessings upon his grand-sons? Through the laying on of hands. "And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head,



guiding his hands wittingly, for Manasseh was the first-born." If this was the order of God anciently, why not now? If there are any servants of God now, they should possess like power, for the order of God's kingdom is unchangeable. The power of God is eternal, and its effects are felt in every age of the world, when men are duly commissioned to act in His name.

There is no surer sign that a man has not been legally called, and chosen, and set apart to the ministry, than to hear him deny the necessity of the ordinances of the kingdom of God. No matter, whatever, what way the Lord has appointed for the communication of intelligence, blessings, power, or Priesthood, men should not presume to despise that way, for without the appointment of the Lord the blessings cannot be obtained any other way. If men attempt to obtain blessings from the Lord through any other than His appointed channel, they become "thieves and robbers."

It is not so stated, but it is probable that in blessing his sons, as we read in Gen. xlix. Jacob laid his hands upon them. And it is evident that many of his predictions are fulfilled. Many yet remain to be fulfilled.

In Num. xxvii. we read that Moses, before he was taken away from Israel, was commanded to take Joshua, the son of Nun, and to lay his hands upon him, and to confer some of his (Moses') honour upon him, and to set him before Eleazar the Priest, and before the congregation, and give him charge in their sight, that they might be obedient. Now the "honour" of Moses was his Priesthood, therefore he was commanded to lay some of his Priesthood upon Joshua. That Moses was a great Prophet and a Priest, no Bible believer will attempt to deny. And that his administrations were valid, and acknowledged of the Lord, will be at once admitted. In the last chapter of Deut., verse 9, we read—"And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the Lord commanded Moses."

Now let us see how the great Apostle to the Gentiles was ordained to the ministry. He himself tells that "no man taketh this honour [of the Priesthood] unto himself, but he that is called of God as was Aaron."—Heb. v. 4. By what

authority did he himself speak and act? "For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ. But I certify you, brethren, that the Gospel which was preached of me, is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."—Gal. i. 10-12. "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away."—Acts xiii. 2, 3. Thus was Paul ordained by the laying on of hands, by the Apostles.

In his teachings and administrations, Paul exhibited the same doctrine. Timothy was ordained, and received a gift by the laying on of hands of the Apostle Paul.—1 Tim. iv. 14. Titus was ordained in like manner.

In Acts vi. we read that several others were set apart to assist in the ministry, and they were ordained in the same manner. Amongst them was Stephen. All acknowledge him to be an eminent man, full of the Holy Ghost.

The anointing of oil is closely connected with the laying on of hands, in the consecration to certain offices of the Priesthood, in blessing, or in the healing of the sick. "And thou shalt put them (the garments) upon Aaron thy brother, and his sons with him; and shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priest's office."—Ex. xxviii. 41. James says—"Is any sick among you; let them call for the Elders of the Church, and let them anoint them with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise them up; and if they have committed sin it shall be forgiven them." Jesus says—"They shall lay hands on the sick, and they shall recover."

I need not quote the numerous other instances of the laying on of hands for the purpose above specified. All who feel interested can read them at their leisure.

We, the Latter-day Saints, are thought very presuming, and awfully blaspheming, because we contend for the faith once delivered to the Saints. James promised the forgiveness of sins at the time of the anointing with oil. This is considered

dreadful. "No man has power on earth to forgive sins," say some. Jesus said to Peter—"Whosoever sins you remit, they shall be remitted; and whosoever sins you retain, they shall be retained." This is either true or false. Those who believe Jesus, believe it to be true.

But however much our opponents object to this principle of power, it is no more than some of their own ministers claim for themselves. Read the following extract from the "Book of Common Prayer." After examining the sick patient as to his faith in the Articles of the Church, the minister says—"Our Lord Jesus Christ, who hath left to his church power to absolve all sinners who truly repent, and believe in him, of his great mercy forgive thee thine offences. And by his authority committed to me, *I absolve thee from all thy sins*, in the name of the Father, and of the Son, and of the Holy Ghost. Amen." If our advocacy of the power of the Priesthood which is given unto man is blasphemy, what is this? If our pretensions are presumptuous, this is not the less so. But one thing we can say—we do carry out the whole order of the ordinances of God, while our opponents do not, "because they have transgressed the laws, *changed the ordinance*, and broken

the everlasting covenant." Who then wonders at the darkness and the blindness that have come upon the people.

It is the duty of all mankind to investigate these and all other doctrines of the Lord Jesus Christ. There is a great responsibility resting upon those who stand forth as guides to the people. John says—"If there come any unto you, and bring not this doctrine [of Christ, including the laying on of hands], receive him not into your house; neither bid him God speed, for he that biddeth him God speed, is partaker of his evil deeds." Paul says—"Though we or an angel from heaven preach any other Gospel unto you than that which we have preached, let him be accursed."

In the midst of all the confusion that surrounds us, it is pleasing to know the truth, to contemplate the restoration of the true Church of Christ upon the earth, with all its offices, ordinances, gifts, powers, and blessings, and that it is destined to triumph over the "world, the flesh, and the Devil;" and to accomplish the salvation of all the honest in heart out of every nation, kindred, tongue, and people under heaven. The Lord hasten the day. Amen.

## HISTORY OF JOSEPH SMITH.

(Continued from page 57.)

[September, 1837.]

Dear Brethren—Oliver Cowdery has been in transgression, but as he is now chosen as one of the Presidents or Counsellors, I trust that he will yet humble himself, and magnify his calling, but if he should not, the Church will soon be under the necessity of raising their hands against him; therefore pray for him.

David Whitmer, Leonard Rich, and others have been in transgression, but we hope that they may be humble, and ere long make satisfaction to the Church, otherwise they cannot retain their standing; therefore we say unto you, beware of all disaffected characters, for they come not to build up, but to destroy, and scatter abroad. Though we or an angel from heaven preach any other Gospel, or introduce an order of things, other than those things which ye have received, and are authorized to receive from the First Presidency, let him be accursed.

May God Almighty bless you all, and keep you unto the coming and kingdom of our Lord and Saviour Jesus Christ.

Yours in the bond of the New Covenant,  
JOSEPH SMITH, junior.

I received the following—

*Revelation, given at Kirtland, Ohio, September 4, 1837, making known the transgression of John Whitmer, and William W. Phelps.*

Verily thus saith the Lord unto you my servant Joseph—my servant John Whitmer, and William W. Phelps, have done those things which are not pleasing in my sight, therefore if they repent not they shall be removed out of their places. Amen.

September 8th. The High Council of Kirtland withdrew the hand of fellowship from Uriah and Lydia Ann Hawkins, for

unlawful matrimony, deceiving, and unchristianlike conduct.

September 9th. The High Council of Kirtland met in the Lord's House, and organized by electing Jared Carter, President, and Phineas Richards, Clerk. The members elected on the 3rd were ordained, and drew for their numbers, and the whole were arranged as follows—John P. Green, No. 1; Asahel Smith, No. 2; Samuel H. Smith, 3; Mayhew Hillman, 4; William Marks, 5; Noah Packard, 6; Oliver Granger, 7; David Dort, 8; Jared Carter, 9; Phineas Richards, 10; Henry G. Sherwood, 11; and Harlow Redfield, 12.

Sunday, September 10th, 2 o'clock, afternoon, in assembly of the Church in the Lord's House, Kirtland, President Rigdon read the rules and regulations of the House of the Lord, as passed by the different Quorums on the 18th of January, 1836, when the Church voted to receive the same, and be governed by them.

The minutes by the High Council of the 9th instant were read, after which those of the Twelve, who were disfellowshipped the previous Sabbath, had opportunity to speak; and Luke Johnson, Lyman Johnson, and John F. Boynton, made their confessions,

and were received into fellowship by vote of the Church, also to retain their Apostleship.

President Smith read a letter from Elder Marsh to the Church, stating that before he started from Missouri, he had received satisfaction from these Elders. Elder Young also stated the same.

High Counsellor John P. Green made some confessions to the Church, stating wherein he had been wrong for a short time past; and the Church voted that he be received into fellowship, and retain his office.

President Rigdon made some observations upon the business transacted last Sabbath, reproving some for the conjectures they had respecting President Smith and himself conspiring together to remove certain individuals from office, &c., or at least to use their influence so to do. This he informed them was a mistake, for not one word had passed between them on the subject, neither had he a premeditated thought upon the subject.

President Smith then corrected some mistakes of certain individuals, and which had been circulated by them concerning what he had said on the last Sabbath.

The Lord's Supper was administered by Elders Luke and Lyman Johnson, and John Boynton.

G. W. ROBINSON, Clerk.

When a lying spirit is abroad, it is difficult for truth to be understood.

(To be continued.)

## VARIETIES.

He who combats himself will be happier than he who combats others.

THE sure mode of being deceived, is to believe ourselves to be more cunning than the rest of the world.

THE daughter of Themistocles had two lovers, the one a coxcomb, the other an honest man. The first was rich, the second poor. He took the honest man for a son-in-law, "for I had rather," said he, "have a man that wants wealth, than wealth that wants a man."

RULERS OF THE WORLD IN 1853.—There are at present 83 empires, monarchies, republics, principalities, duchies and electorates. There are six emperors, including his sable highness, Faustin I. of St. Domingo, sixteen kings, numbering among them Jamaco, king of all the Mosquitoes, and also those of Dahomey and the Sandwich Islands; five queens, including Ranavalona of Madagascar, and Pomare of the Society Islands; eighteen presidents, ten reigning princes, seven grand dukes, ten dukes, one pope, two sultans, of Borneo and Turkey; two governors, of Entre Rios and Corrientes; one viceroy, of Egypt; one shah, of Persia; one imaum, of Muscat; one ameer, of Cabul; one bey, of Tunis; and lastly, one director, of Nicaragua.—*News of the World.*

GLANINGS.—The onslaught at Sinope, on the 30th of Nov. last, in which the Russians destroyed about fourteen Turkish vessels, and 8000 or 4000 men, appears to have been counter-balanced by the successes of the Turks near Kalafat, on the 6th, 7th, 8th, 9th, and 10th of January, in which the Russians are said to have been severely handled.—A fanatic feeling, it is said, pervades the whole Russian Empire against the Turks and their allies.—On the 3rd of January, the fleets of France and England entered the Black Sea, which for four centuries had been closed to the western powers of Europe, the Russian governor of Sebastopol having been warned not to dispose his vessels or forces with a view to disturb the peace.—There is to be a great Industrial Exhibition in Christiana next summer.—In China, Amoy has recently been taken from the insurgents by the imperialists, who signalled their victory by executing one thousand of the insurgents.



**STATISTICAL REPORT**  
OF THE  
**CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN THE BRITISH ISLANDS,**  
FOR THE HALF-YEAR ENDING DECEMBER 31st, 1853.

CONFERENCE.	Brother	S'nties	H. Prst.	Elders.	Priests.	Teachers	Deacons.	Excom.	Dead.	Emig'te	Baptiz'd	Total.
England.	1 Manchester .....	37	1	0	189	189	134	64	16	10	9	3789
	2 London .....	37	1	3	203	119	95	62	122	17	0	2378
	3 Birmingham .....	20	3	0	124	134	82	63	102	9	7	1852
	4 Liverpool .....	15	2	1	57	68	42	21	29	3	1	1082
	5 Norwich .....	27	2	1	61	65	49	23	41	5	4	1024
	6 Nottinghamshire .....	14	2	0	71	59	51	30	76	8	0	917
	7 Sheffield .....	19	1	1	62	47	30	20	28	6	5	893
	8 Bradford .....	22	0	0	64	55	43	18	47	5	1	883
	9 Cheltenham .....	21	1	0	68	46	31	19	63	3	0	739
	10 Preston .....	12	0	0	64	52	37	14	13	5	0	696
	11 Newcastle-on-Tyne .....	20	5	0	81	53	37	20	23	11	0	689
	12 Herefordshire .....	26	1	0	65	42	33	19	23	7	0	675
	13 Warwickshire .....	26	2	0	66	43	32	14	18	3	0	659
	14 Bedfordshire .....	19	2	0	38	47	23	21	29	5	0	643
	15 Kent .....	22	0	0	56	47	36	21	21	1	0	637
	16 South .....	16	2	0	33	37	36	22	24	8	8	631
	17 Southampton .....	19	1	0	33	34	20	8	50	3	0	676
	18 Reading .....	18	1	0	58	32	28	14	42	7	0	542
	19 Worcestershire .....	13	1	0	36	20	15	11	25	7	0	531
	20 Staffordshire .....	15	3	1	76	42	22	17	16	3	0	472
	21 Wiltshire .....	14	2	0	31	39	22	23	21	4	3	444
	22 Leicestershire .....	11	0	1	26	26	19	12	18	3	0	420
	23 Lincolnshire .....	18	1	0	30	28	19	5	27	6	2	407
	24 Derbyshire .....	12	1	0	37	29	17	8	27	3	0	373
	25 Essex .....	15	0	0	30	19	18	16	19	2	0	345
	26 Hull .....	7	0	0	21	12	14	3	15	3	0	291
	27 Cambridgeshire .....	10	1	0	18	29	12	5	9	2	5	270
	28 Land's End .....	6	2	0	14	8	10	6	16	2	0	238
	29 Shropshire .....	8	2	0	24	13	10	5	12	3	0	235
	30 Dorsetshire .....	5	3	0	11	14	10	9	13	0	0	198
	31 Carlisle .....	4	1	0	17	6	8	3	1	1	0	163
	32 Glamorgan East .....	31	0	3	283	105	59	63	172	18	0	1961
	33 Monmouthshire .....	19	0	0	88	25	31	25	33	2	2	566
	34 Glamorgan West .....	17	0	0	70	32	24	20	46	0	0	477
	35 Llanelly .....	9	0	0	58	15	15	13	12	4	7	392
	36 Pembrokeshire South .....	13	0	1	36	8	6	8	6	1	0	224
	37 Caermarthenshire .....	7	0	1	25	11	7	6	9	3	0	171
	38 Brecknockshire .....	7	0	0	28	8	6	10	11	1	0	151
	39 Denbighshire .....	5	0	0	18	6	4	2	6	1	0	123
	40 Flintshire .....	5	0	0	18	5	5	1	5	1	0	118
	41 Cardiganshire .....	5	0	0	18	6	4	2	6	0	0	117
	*42 Dyffryn Conway .....	8	0	0	21	9	5	3	0	0	0	111
	43 Merionethshire .....	5	0	0	14	4	1	1	1	0	0	68
	44 Pembrokeshire North .....	3	0	0	13	3	3	1	5	4	0	58
Wales.	45 Glasgow .....	19	2	0	100	50	92	22	55	9	0	1637
	46 Edinburgh .....	18	0	0	58	45	40	18	30	3	2	726
	47 Dundee .....	8	1	0	19	14	12	6	29	26	2	305
	48 Kilmarnock .....	7	1	0	29	12	10	9	10	2	0	267
	49 Belfast .....	3	1	0	5	2	1	0	11	0	0	48
	50 Dublin .....	2	0	0	11	1	2	2	2	0	0	56
	51 Londonderry (Branch) .....	1	0	0	1	2	0	0	1	0	2	15
Irel. Scotl.	52 Isle of Man .....	2	0	0	10	4	1	2	7	0	0	67
	Total .....	724	49	13	2687	1849	146	815	1413	230	58	1976

\* Anglesea is now united with this Conference, but the report is imperfect, owing to the statistics being given to us for Dyffryn Conway only, instead of the two Conferences, consequently we have had to take the last Half Year's Report for Anglesea, and add it to that furnished us for Dyffryn Conway.

We are much behind with this Half Year's Report, owing to the neglect of some of the Presidents furnishing their particulars in due time. Among the delinquent Conferences, are Cambridgeshire, Kent, and Belfast. We are truly sorry that Presidents neglect this important duty although their attention is called to the matter by notice in the Star two or three weeks before the close of the Half Year. Such trifling is not expected from Presidents of Conferences, but we are incapable of doing more than we have already done to give the Report in due time and correctly.—Ed.

# STATISTICAL REPORT OF THE CHURCH.

79

## PRESIDENCY OF THE CHURCH IN THE BRITISH ISLES.

### President.

Samuel W. Richards.

### Counsellor.

Daniel Spencer.

## PRESIDENCY OF THE CHURCH IN WALES.

### President.

William S. Phillips.

### Counsellors.

John Davis,

Dan Jones.

## PASTORS, OR PRESIDENTS OF DISTRICTS.

### President.

Benjamin Brown,  
John S. Fullmer,  
Dorr P. Curtis,  
Edward Bunker,  
Richard Cook,  
Chauncey G. Webb,  
James G. Willie,  
Charles Smith,  
Sylvester H. Earl,  
Thomas Jeremy,  
Daniel Daniels,  
John Parry, jun.,  
Robert Campbell,  
John McDonald,

### District.

London, Reading, Kent, and Essex Conferences.  
Manchester, Liverpool, and Preston do.  
South, Wiltshire, and Land's End do.  
Sheffield, Lincolnshire, and Bradford do.  
Warwickshire, Bedfordshire, Cambridgeshire, and Norwich do.  
Newcastle-on-Tyne, Hull, and Carlisle do.  
Southampton and Dorsetshire do.  
Derbyshire, Leicestershire, and Nottinghamshire do.  
Staffordshire and Shropshire do.  
Western Glamorganshire, Llanelly, and Carmarthen do.  
Cardiganshire, North Pembrokeshire, and South Pembrokeshire do.  
Merionethshire, Anglesea, Dyffryn Conway, Denbighshire, and Flintshire do.  
Glasgow, Edinburgh, Dundee, and Kilmarnock do.  
Belfast Conference and Londonderry Branch.

## PRESIDENTS AND SECRETARIES OF CONFERENCES.

### President.

### Secretary.

1 Perry G. Sessions,	James Johnson.
2 James Marsden,	T. C. Armstrong.
3 Abraham Marchant,	Chas. F. Jones.
4 A. F. McDonald,	George Turnbull.
5 Charles A. Harper,	James Woods.
6 Henry Savage,	John Pimm.
7 William Glover,	J. C. Sanderson.
8 John A. Albiston,	Henry J. Jarvis.
9 John Robinson,	William Clark.
10 Robert Menzies,	John Foley.
11 Thomas Squires,	Ebenezer Gillies.
12 Thomas Williams,	Henry Waldon.
13 Graham Douglas,	John Hole.
14 Job Smith,	Joseph Hyde.
15 J. W. Lewis,	James Albion, jun.
16 Hugh Patrick,	Geo. R. McDonald.
17 George Bramwell,	T. J. Bryceson.
18 W. G. Mills,	John Kelly.
19 Matthew Rowan,	William Wright.
20 Joseph Westwood,	Henry Fulstone.
21 John Barker,	Thomas Harrauld.
22 Edward Frost,	Charles Derry.
23 Charles Derry,	William McGhie.
24 William McGhie,	Martin Slack.
25 Martin Slack,	Aug. S. Green.
26 John T. Hardy,	

### President.

### Secretary.

27 J. V. Long,	J. M. Brown.
28 Joseph Hall,	Samuel Francis.
29 John O. Angus,	Jesse Gardiner.
30 Isaac Allred,	Francis Singleton.
31 Millen Atwood,	John Irving.
32 Dan Jones,	William Sims.
33 Thomas D. Giles,	George W. Davies.
34 Robert Evans,	George Bywater.
35 Dewi E. Jones,	Aneurin L. Jones.
36 John Price,	John Gibbs.
37 Thos. C. Martill,	Isaac Jones.
38 Thomas Morgana,	James Carter.
39 John Parry,	Griffith Roberts.
40 J. N. Jones,	Lewis Davies.
41 John Evans,	William Lewis.
42 Richard Roberts,	William Davis, jun.
43 John Davies,	John Davies.
44 David Rees,	Thomas Evans.
45 Edward Martin,	John Lynch.
46 Thos. W. Brewerton,	F. C. Robinson.
47 Andrew Ferguson,	James Mair.
48 Joseph Booth,	Joseph Booth.
49 John McDonald,	John McDonald.
50 Gilbert Clements,	Thos. Sutherland.
51 Hugh Sheppard,	Hugh Sheppard.
52 Andrew Galloway,	James Duff.